قبر والوں کی ۲۵ حکایات

25 Tales of the Graveyard

Shaykh-e-Tariqat Amir-e-Ahl-e-Sunnat
the Founder of Dawat-e-Islami
Allamah Maulana Abu Bilal

MUHAMMAD ILYAS
Attar Qadiri Razavi

Dawat-e-Islami

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, اِنْ شَآءَ اللّٰه عَزَّوَجَلَّ:

Translation

O Allah عَزَّوَجَلَّ! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious! *(Al-Mustatraf, vol. 1, pp. 40)*

Note:

Recite Salat-'Alan-Nabi ﷺ once before and after the Du'a.

قبر والوں کی 25 حِکایات

Qabr Walon ki 25 Hikayaat

25 TALES
OF GRAVEYARD

THIS Bayan was delivered by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتۡ بَرَکَاتُہُمُ الۡعَالِیَہ in Urdu. **Majlis-e-Tarajim** (the translation department) has translated it into English. If you find any mistake in the translation or composing, please inform the translation department on the following postal or email address with the intention of earning reward [Sawab].

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25 Tales of Graveyard

An English translation of 'Qabr Walon ki 25 Hikayaat'

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اَلۡحَمۡدُ لِلّٰهِ رَبِّ الۡعٰلَمِيۡنَ وَ الصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الۡمُرۡسَلِيۡنَ
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25 Tales of Graveyard*

No matter how much Satan tries to distract you, ensure that you read this entire booklet to the end; اِنۡ شَآءَاللّٰه عَزَّوَجَلَّ your faith will be revitalized.

1. Torment lifted from 560 graves

'Allamah Abu 'Abdullah Muhammad Bin Ahmad Maliki Qurtubi عَلَيۡهِ رَحۡمَةُ اللّٰهِ الۡقَوِى has narrated: A woman once visited the blessed court of Sayyiduna Hasan Basri عَلَيۡهِ رَحۡمَةُ اللّٰهِ الۡقَوِى and requested, 'My young daughter has passed away. Please let me know how I can see her in my dream.' He told her what to do. So she saw her deceased daughter in the dream, however in the state that she was dressed in clothing made from colophony, she had chains around her neck, and her feet were bound together. Upon seeing that horrific scene, the mother began to tremble.

* Ameer-e-Ahl-e-Sunnat دَامَتۡ بَرَكَاتُهُمُ الۡعَالِيَه delivered this speech in the weekly Sunnah-Inspiring congregation of Dawat-e-Islami, the global non-political movement for propagating of Quran and Sunnah, on 10 Sha'ban-ul-Mu'azzam, 1431 (July 22, 2010). It is being presented in printed form with amendments and additions.

[Majlis Maktaba-tul-Madinah]

The next day she related that dream to Sayyiduna Hasan Basri عَلَیْہِ رَحْمَۃُ اللّٰہِ الْقَوِی who saddened upon hearing it. After some time, Sayyiduna Hasan Basri عَلَیْہِ رَحْمَۃُ اللّٰہِ الْقَوِی saw a girl in his dream who was sitting on a throne with a crown adorned on her head. Upon seeing him, she said, 'I am the daughter of the woman who told you of my state.' Sayyiduna Hasan Basri عَلَیْہِ رَحْمَۃُ اللّٰہِ الْقَوِی then said, 'According to her, you were being punished by Allah عَزَّوَجَلَّ! How did this transformation take place?' The deceased girl replied, 'A person passed by the graveyard and recited Salat upon the Beloved Prophet صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم, and due to the blessings of his Salat-'Alan-Nabi, the torment from 560 graves was lifted.' *(Derived from: Tazkirah fi Ahwaal-ul-Mauta-o-Umoor-il-Aakhirah, vol. 1, pp. 74)*

Basuay koo-ay Madinah berho Durood perho
Jo tum ko chahiye Jannat perho Durood perho

Advance towards Madinah and recite Durood
If you desire Jannah, then recite Durood

2. The entire graveyard was forgiven by virtue of the supplication of a saint

Dear Islamic brothers! From this we learn that recitation of Salat-'Alan-Nabi contains great blessings and when it is recited

by the tongue of a devotee of the Holy Prophet then its virtue is even greater. It is possible that he is distinguished in the court of Allah عَزَّوَجَلَّ, that by virtue of his passing by the graveyard and reciting Salat-'Alan-Nabi, the punishment of 560 dead people is lifted. It is certainly beneficial to take the devotees of the Holy Prophet out of respect to the graves of your relatives and to request them to send Isal-e-Sawab there. What can be said about the blessings of the feet of the Awliya!

Once Sayyiduna Shaykh Isma'eel Hadrami عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِی passed through a graveyard, stood beside a grave and wept a lot. Then after a short while he spontaneously began to smile. When he was asked about that he said, 'I saw that the people of this graveyard were being punished, so I began to weep intensely and pray to Allah عَزَّوَجَلَّ for their forgiveness. Then it was said to me, 'Go! We have accepted your intercession regarding these people.' Having said that, he indicated towards a grave which had been made in the corner and said, 'The woman in that grave said, 'O Faqeeh Isma'eel! I was a singer and a musician; have I also been forgiven?' I replied, 'Yes, you are also from those who have been forgiven.' This was the reason why I smiled.'

(Sharh-us-Sudoor, pp. 206)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

Dear Islamic brothers! The status of the blessed Awliya رَحِمَهُمُ اللّٰهُ السَّلَام is astounding! The states of graves are apparent for them, they are able to converse with the people of the graves; punishment is lifted due to their supplications and requests. If the people of the graves call out to them, then these blessed individuals hear them and help them.

May Allah عَزَّوَجَلَّ have mercy on them and forgive us without accountability for their sake!

Ham ko saaray Awliya say piyar hay
Apna bayra par hay اِنْ شَآءَاللّٰه عَزَّوَجَلَّ

Three sayings of Mustafa ﷺ

We should also visit the graveyard and see the graves of the Muslims, because this is a Sunnah, it is a means of remembering the Hereafter, it is a means of forgiveness for oneself, and it is a cause of benefit for the people of the graves. In this regard, three sayings of Mustafa صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم are presented below:

1. I had prohibited you from visiting graves, but now you should visit the graves because this is a means of becoming

disinclined to the world, and it reminds of the Hereafter. *(Sunan Ibn Majah, vol. 2, pp. 252, Hadees 1571)*

2. When anyone passes by a grave of someone who he knew in the world and he gives Salam to him, then the deceased recognizes him and replies to his Salam.

(Tareekh-ul-Baghdad, vol. 2, pp. 135, Hadees 3175)

3. Whoever visits the graves of one or both of his parents every Friday, he will be forgiven and will be recorded as a pious person. *(Shu'ab-ul-Iman, vol. 6, pp. 201, Hadees 7901)*

3. 'Umar Farooq-e-A'zam conversing with the people of the graves

Ameer-ul-Mu`mineen Sayyiduna 'Umar Farooq-e-A'zam رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ once passed by a graveyard and said:

اَلسَّلَامُ عَلَيْكُمْ يَا اَهْلَ الْقُبُوْر

(Peace be upon you, O people of the grave!)

The latest news is that your widows have married again, new people have settled in your houses, and your inheritance has been distributed.' Then a voice was heard, 'O 'Umar (رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ)! Our latest news is we have received the return of the good deeds that we performed during our life, and we also received

the benefit of the money that we spent in the path of Allah, and we have suffered loss in that which we left in the world.'

(Sharh-us-Sudoor, pp. 209)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

◆◆◆

O the negligent one! Only good deeds will go with you

Dear Islamic brothers! Look at the greatness that Ameer-ul-Mu`mineen Sayyiduna 'Umar Farooq-e-A'zam رَضِیَ اللہُ تَعَالٰی عَنۡہُ possesses! Through the grant of Allah عَزَّوَجَلَّ he رَضِیَ اللہُ تَعَالٰی عَنۡہُ used to converse with the deceased. In the aforementioned narration, there are numerous Madani pearls of warning and examples especially for those who are greedy for money and wealth, and those who have built lofty plazas and majestic palaces.

Ah! The worldly home that a person makes strong and tough, and that he decorates in the most beautiful way, will not remain with him forever. Eventually other people will inhabit it. People will also take control of the wealth and bank balance that he had and earned with his blood and sweat. After death, the only wealth that will be of any use is that which was spent in the way of Allah عَزَّوَجَلَّ. In Surah Ad-Dukhan, part 25, verses 25-29 Allah عَزَّوَجَلَّ has said:

كَمْ تَرَكُوْا مِنْ جَنّٰتٍ وَّ عُيُوْنٍ ﴿۲۵﴾ وَّ زُرُوْعٍ وَّ مَقَامٍ كَرِيْمٍ ﴿۲۶﴾ وَّ نَعْمَةٍ
كَانُوْا فِيْهَا فٰكِهِيْنَ ﴿۲۷﴾ كَذٰلِكَ ۟ وَ اَوْرَثْنٰهَا قَوْمًا اٰخَرِيْنَ ﴿۲۸﴾ فَمَا بَكَتْ
عَلَيْهِمُ السَّمَآءُ وَ الْاَرْضُ وَ مَا كَانُوْا مُنْظَرِيْنَ ﴿۲۹﴾

How many gardens and springs, they had left behind. And sown fields and nice houses. And comforts wherein they were free from care. We did alike, and We made another people to inherit them (their things). And the heavens and the earth did not shed tears for them, nor were they given respite.

[Kanz-ul-Iman (Translation of Quran)] (Part 25, Ad-Dukhan, verses 25-29)

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

The method of presenting greetings in the graveyard

❖ Dear Islamic brothers! Whenever you visit a graveyard, you must stand in such a way that your face is towards the face of the buried and your back is towards Qiblah. Now, present greetings as mentioned in the book *Tirmizi*:

اَلسَّلَامُ عَلَيْكُمْ يَا اَهْلَ الْقُبُوْرِ

يَغْفِرُ اللّٰهُ لَنَا وَلَكُمْ اَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْاَثَر

***Translation:** O people of the grave, peace be upon you, and may Allah (عَزَّوَجَلَّ) pardon us all, you came before us, and we are to follow you.’* *(Sunan-ut-Tirmizi, vol. 2, p. 329, Hadees 1055)*

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❖ Explaining the wisdom behind presenting greetings from the side of the grave towards the face, Imam-e-Ahl-e-Sunnat, Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰن has said, ‘When visiting the grave, stay in front of the face of the deceased and then advance towards his feet, so that you are in front of his sight. Do not approach from the side of the grave towards the head as this will cause the buried to lift and turn the head for looking at.’

(Fatawa Razawiyyah, vol. 9, pp. 532)

❖ Weep abundantly and supplicate seeking your forgiveness and the forgiveness of the people of the graves. If you cannot cry, make your appearance seem as if you are crying.

Placing flowers on the grave

❖ It is better to place flowers onto a grave because as long as these flowers will remain fresh on the grave, they will keep performing Tasbih (praise of Allah عَزَّوَجَلَّ) and the heart of the deceased will stay comforting. *(Rad-dul-Muhtar, vol. 3, pp. 184)*

- Similarly there is no harm in placing a sheet of flowers onto the coffin of the funeral procession.

(Bahar-e-Shari'at, vol. 1, pp. 852)

- Fresh and moist grass should not be taken off from the top of a grave as mercy descends due to its Tasbih and the deceased gains content. Furthermore, to remove the grass would be taking away the rights of the deceased.

(Rad-dul-Muhtar, vol. 3, pp. 184)

What should one reflect on in the graveyard?

When visiting the graveyard, instead of talking about this and that and remaining engrossed in negligent thoughts, perform Fikr-e-Madinah, i.e. remember your death whilst accounting for and reflecting on your deeds. Remember your sins, if possible with tears pouring from your eyes, and scare yourself by thinking about the punishment of the grave. Repent in the court of Allah عَزَّوَجَلَّ and imagine firmly in your mind that as these dead people are alone in their graves, soon I too will be alone left in a dark grave in the same way. Furthermore, remember the following words of Hadees, ﴿كَمَا تَدِيْنُ تُدَانُ﴾ meaning: *you reap what you sow!* *(Al-Jami'-us-Sagheer, pp. 399, Hadees 6411)*

4. Roses or serpents

Sayyiduna Imam Sufyan Bin 'Uyaynah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ said:

The mercy of Allah descends when pious people are mentioned.
(Hilyat-ul-Awliya, vol. 7, pp. 335, Hadees 10750)

Dear Islamic brothers! When this is the blessings of the mention of the pious, then what would be the level of mercy descending at the place where the pious are present themselves! Without doubt, the pious bondmen of Allah even emanate blessings in their graves, and the fortune of those buried near them also sparkles. In this regard, it is stated on page 270 of the 561-page book, entitled '*Malfuzaat-e-A'la Hadrat*', published by Dawat-e-Islami's publishing department, Maktaba-tul-Madinah: I heard Hadrat Miyan Sahib Qiblah رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ saying that in a particular place a grave once opened and it became possible to see the deceased. There were two rose stems wrapped around his body and two roses were on his nostril. His relatives, thinking that the grave had opened due to water damage, dug up a new grave somewhere else and placed the dead body into it. Now when they looked they saw that two serpents (meaning two extremely large snakes) were wrapped around his body and were biting his face with their fangs.

The people were stunned, and when that incident was related to someone with an enlightened heart, he said, 'Those very serpents were present there as well (referring to his original place of burial); however over there he had the closeness to the tomb of a friend of Allah, with the blessings of which that punishment turned to mercy. Those serpents took the appearance of a rose tree and their fangs appeared as if roses. If you wish goodness for this deceased individual then take him back there and bury him.' When they took him back there, the same rose tree formed as well as the same roses.

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Bury the deceased near pious people

Dear Islamic brothers! Although it is without doubt permissible to bury the deceased with their own family members, if one is fortunate enough to gain burial space near any friend of Allah then it is wonderful. Normally it is usual to bury the dead in the close vicinity of the dead relatives.

Imam-e-Ahl-e-Sunnat, Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰن has said, 'Bury your deceased near pious people because as a result of their blessings, your deceased will not be punished ﴿هُمُ الْقَوْمُ لَا يَشْقٰى بِهِمْ جَلِيْسُهُمْ﴾ this is such a group of people that even those who remain in their company are not deprived. It

is also mentioned in a Hadees, ﴿اَدۡفِنُوۡا مَوۡتَاكُمۡ وَسۡطَ قَوۡمِ الصّٰلِحِيۡن﴾ meaning: *Bury your deceased amongst the pious.*

(Al-Firdaus bima Saur-ul-Khattab, vol. 1, pp. 102, Hadees 337)

5. The deceased of the graveyard came in a dream

A man had a routine that he would come into a graveyard and sit down, and whenever any funeral came he would take part in the prayer, and in the evening he would stand at the gate of the graveyard and make the following supplication, 'O people of the grave! May Allah عَزَّوَجَلَّ grant you comfort, have mercy on your poor state, forgive your sins and accept your good deeds!'

That very person narrated, 'One evening I came home without completing my normal routine of the graveyard, that is I returned without supplicating for them. That night I saw a large number of people in my dream. I asked them, 'Who are you and why have you come?' They said, 'We are the people of the graveyard. You had made it your routine that you would present a gift to us before returning home every day.' I then said, 'What was that gift?' They replied, 'It was a gift of supplications.' I then said, 'OK. From now on I will resume the sending of this gift.' After that I never stopped the routine of mine.' *(Sharh-us-Sudoor, pp. 226)*

Souls come to homes and request for Isal-e-Sawab

Dear Islamic brothers! From this we learn that the deceased recognize those who come to their graves and they receive benefit from the supplications of the living. When the gifts of Isal-e-Sawab stop arriving then they are aware of this and Allah عَزَّوَجَلَّ gives them permission to go to homes and request for Isal-e-Sawab.

On page 650 of volume 9 of *Fatawa Razawiyyah*, A'la Hadrat, Imam-e-Ahl-e-Sunnat, reviver of the religion, Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰن has said: It is mentioned in the books '*Gharaib*' and '*Khazanah*' that the souls of believers visit their homes every Thursday night, on the Day of Eid, on the day of 'Aashura, and on Shab-e-Bara`at, and stand outside their homes. The souls call out in a loud sorrowful voice, 'O people of my home! O my children! O my relatives! Please do a favour on us and give charity with the intention of Isal-e-Sawab for us.'

(Fatawa Razawiyyah, vol. 9, pp. 650)

6. Instant blessings of Isal-e-Sawab

With regards to the immediate blessings of Isal-e-Sawab, 'Allamah 'Ali Qaari عَلَيْهِ رَحْمَةُ اللّٰهِ الْبَارِى has quoted: Shaykh Akbar Muhyuddin Ibn-e-'Arabi رَحْمَةُ اللهِ تَعَالٰى عَلَيْه was once invited somewhere for a meal. He saw a young man eating, about whom it was

famous that he had spiritual insight and that he even had insight into Paradise and hellfire. As he was eating, suddenly he began to weep bitterly. Upon being asked the reason for that he said that it was because his mother was burning in the fire of Hell. Shaykh Akbar Muhyuddin Ibn-e-'Arabi رَحْمَةُ اللهِ تَعَالٰى عَلَيْه had recited the Kalimah Tayyibah 70,000 times the reward of which he donated in his heart to the deceased mother of that man. Immediately, he began to smile and he said that then he saw his mother in Paradise.'

(Mirqat-ul-Mafatih, vol. 3, pp. 222, Hadees 1142)

Dear Islamic brothers! Did you see? That young man could see the state of the unseen through the means of his spiritual insight! The situation of the deceased completely changed as a result of the Isal-e-Sawab donated by Sayyiduna Ibn-e-'Arabi عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِى. The Hadees that mentions the excellence of reciting the Kalimah Tayyibah 70,000 times is as follows: It is saying of the Noblest Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, 'Without doubt, whoever invokes ﴿لَآ اِلٰهَ اِلَّا اللّٰهُ﴾ 70,000 times will be forgiven by Allah عَزَّوَجَلَّ and for whom it has been invoked will also be forgiven.' *(Mirqat-ul-Mafatih, vol. 3, pp. 222, Hadees 1142)*

We too should try to read the Kalimah Tayyibah 70,000 times at least once in a lifetime. Those people whose loved ones have passed away should also recite this Kalimah and present the reward to their deceased. It is not compulsory to complete

this recitation of the Kalimah in a single sitting but it can be completed a small part at a time. If it is recited 100 times daily the entire amount will be completed within 2 years.

The interpretation of seeing a dead person ill in a dream

It has been narrated that dreaming of a deceased person in a state in which they are angry, ill or naked (etc.) indicates that that individual is afflicted with punishment. Therefore, if anyone sees a deceased Muslim in this condition, he should convey Isal-e-Sawab for him. In this regard, here is a faith-refreshing and informative question and answer on page 139 of the 561-page book, entitled '*Malfuzaat-e-A'la Hadrat*' published by Dawat-e-Islami's publishing department Maktaba-tul-Madinah:

Question: Your Eminence! A man saw his deceased daughter in his dream in such a state of that she is ill and naked and he has seen this dream many times.

Answer: If the Kalimah Tayyibah is recited 70,000 times, with Salat-'Alan-Nabi at the beginning and at the end and the reward is conveyed, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ it will become the means of salvation for the reciter and the one to whom the reward is conveyed, and the reciter will receive double the reward. If he conveys the reward to two people, he will receive triple the reward. In this way, the reward can be conveyed to millions of Muslims, even to all Muslim males and all Muslim females, for which he will be rewarded accordingly.

7. Came with flames, and if...

A man saw his deceased brother in dream and asked him, 'What happened after you were buried into the grave?' He answered, 'A man approached me with flames of fire, and if the one who supplicated for me, would have not supplicated then he would have thrown it at me of course.' *(Sharh-us-Sudoor, pp. 281)*

Through the supplications of the living, the deceased are forgiven

Dear Islamic brothers! From this we learn that the deceased Muslims are benefited greatly from the supplications of the living. In this regard, it is stated on page 382 of the 448-page book published by Dawat-e-Islami's publishing department, Maktaba-tul-Madinah, entitled, '*Madani Treasure of Blessings*': The Greatest Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'My Ummah will enter their graves with their sins but they will come out of their graves without sins, as their sins are forgiven by virtue of the supplications of the Muslims.'

(Al-Mu'jam-ul-Awsat, vol. 1, pp. 509, Hadees 1879)

8. His late father came in the dream and said that...

Sayyiduna Imam Sufyan Bin 'Uyaynah رَحْمَةُ اللهِ تَعَالٰى عَلَيْه has said, 'When my father passed away, I wept bitterly. I would visit his

grave every day. Then with the passage of time I began to visit less. Then, one day my deceased father came into my dream and said, 'O my son! Why is there this delay?' I asked, 'Do you know of my coming?' He replied, 'Why not? I know of your every visit. I used to become happy on seeing you, and the deceased individuals neighbouring me were also pleased by your supplication.' Hence, after that dream I began to visit the grave of my deceased father on a regular basis.' *(Sharh-us-Sudoor, pp. 227)*

9. The deceased in the grave are like drowning people

Dear Islamic brothers! We have learnt that the deceased are pleased at the visits, supplications and Isal-e-Sawab from relatives and friends, and they wait for those relatives who do not come. The Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, 'The condition of the deceased is like that of a drowning person, in that he anxiously waits for the supplication of his father, mother, brother or friend to reach him, and when the supplication of anyone reaches him then, according to him, it is better than the world and everything in it. Allah Almighty bestows the reward gifted to the deceased by their relatives in the form of mountains. The gift of the living is to pray for the forgiveness of the deceased.' *(Shu'ab-ul-Iman, vol. 6, pp. 203, Hadees 7905)*

If the graves of parents are in the midst of graveyard, then...

Dear Islamic brothers! Truly fortunate are those sons who visit the graves of their late parents. However, remember this ruling that if it is not possible to get to the graves of parents (or others) without stepping on other graves, then Fatihah must be recited from afar. This is because it is a Mustahab (recommended) act to visit the shrines of the pious saints or the graves of parents but it is Haraam to step foot on the grave of a Muslim. It is not permitted in the Shari'ah to carry out a Haraam act for a Mustahab one. Imam-e-Ahl-e-Sunnat, Mujaddid [reviver] of the Ummah, Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰن has written on page 524 of volume 9 of *Fatawa Razawiyyah*: It is necessary to take into regard when visiting a particular grave if there is an old path to it (which should not have been made by demolishing any grave). If access is only possible by walking over the graves, it is not permitted. Stand on the path at a distance, focus towards the particular grave, and perform Isal-e-Sawab.

(Fatawa Razawiyyah, vol. 9, pp. 524)

Regarding sitting beside a grave and reciting the Holy Quran

A question which was presented in the court of Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰن in this regard along with its answer is presented below:

Question: Is it permissible to recite the Holy Quran or a Panj Surah in a graveyard sitting beside a grave?

Answer: Reciting the Quran from memory or by looking is permissible in any way (as due to the recitation blessings descend there, and the heart of the deceased gains comfort), when it is done for the pleasure of Allah عَزَّوَجَلَّ. Do not sit on a grave, or step foot on any grave to reach that grave. If access to a grave is not possible without stepping over the graves, then it is Haraam to go close to the grave to recite. Just recite the Quran from distance without stepping on any grave.

(Fatawa Razawiyyah, vol. 9, pp. 524-525)

10. Gleaming attire

A pious saint saw his deceased brother in dream and asked him, 'Do the prayers of the living reach you?' He replied, 'Yes, I swear by Allah عَزَّوَجَلَّ! It comes in the form of gleaming attire which we then wear.' *(Sharh-us-Sudoor, pp. 305)*

11. Gleaming tray

Dear Islamic brothers! We have learnt that the supplications and Isal-e-Sawab we carry out, reach the deceased Muslims in an extremely beautiful form due to the mercy of Allah عَزَّوَجَلَّ. Therefore, we should always continue the practice of Isal-e-Sawab for our deceased relatives and in fact for all Muslims.

It is mentioned in *Sharh-us-Sudoor*: When a person performs Isal-e-Sawab to the deceased, Sayyiduna Jibra`eel عَلَيْهِ السَّلَام places it in a gleaming tray and takes it to the edge of the grave. He عَلَيْهِ السَّلَام stands there and says, 'O the one in the grave! Your family members have sent this gift, accept it.' Upon hearing this, the deceased becomes very happy, and the deceased in neighbouring graves become sad at their deprivation.'

(Sharh-us-Sudoor, pp. 308)

4 Madani pearls of Isal-e-Sawab

Making the grave of the deceased bright

1. When wanting to visiting the blessed tomb of a pious saint or the grave of any Muslim, then it is Mustahab to perform two Rak'aat of Nafl (supererogatory) Salah (as long as it is not a Makruh time) at your home. In each Rak'at, recite Ayat-ul-Kursi once and Surah Al-Ikhlas three times after Surah Al-Fatihah and donate the reward of this Salah to the deceased whose grave you are to visit. Allah عَزَّوَجَلَّ will create brilliance in the grave of that deceased individual and He will bestow an extremely great reward on the one who donated the reward. *(Fatawa 'Aalamgiri, vol. 5, pp. 350)*

An act to make all the buried ones intercessors

2. The Prophet of Rahmah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated: Whoever enters a graveyard and recites Surah Al-Fatihah, Surah Al-Ikhlas and Surah At-Takasur and then makes the following supplication, 'O Allah عَزَّوَجَلَّ! Whatever I have recited from the Holy Quran, grant the reward of it to all the Muslim men and women buried in this graveyard.' Then all of them will intercede for him on the Day of Judgement.' *(Sharh-us-Sudoor, pp. 311)*

The method of earning reward that amounts to the number of the dead

3. It is stated in a Hadees: Whoever recites Surah Al-Ikhlas 11 times and passes on the rewards of its virtues to the deceased, he will be rewarded in accordance with the number of the deceased.'

   (Jam'-ul-Jawami' lis-Suyuti, vol. 7, pp. 285, Hadees 23152)

4. Isal-e-Sawab can also be done in the following way: Go to the graveyard, recite Surah Al-Fatihah, then from ﴿الٓمّٓ﴾ to ﴿مُفْلِحُوْنَ﴾, Ayat-ul-Kursi, from ﴿اٰمَنَ الرَّسُوْلُ﴾ to the end of the Surah, Surah Yaseen, Surah Al-Mulk, and

Surah At-Takasur once each, and Surah Al-Ikhlas (complete Surah) 12, 11, 7, or 3 times. *(Bahar-e-Shari'at, vol. 1, p. 849)*

12-13. Ghaus-e-A'zam's visit to the blessed tomb of his Imam

Our Ghaus-e-A'zam عَلَيْهِ رَحْمَةُ اللّٰهِ الْاَكْرَم was a Hanbali, meaning he was a Muqallid of Imam Ahmad Bin Hanbal رَضِىَ اللهُ تَعَالٰى عَنْهُ (an adherent to the Hanbali school of Fiqh). Ghaus-e-A'zam عَلَيْهِ رَحْمَةُ اللّٰهِ الْاَكْرَم would often visit graveyards and in particular the blessed tombs of the pious saints. In this regard, Sayyiduna Shaykh 'Ali Bin Hayti عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِى has stated: Once I visited the enlightened tomb of Imam Ahmad Bin Hanbal رَضِىَ اللهُ تَعَالٰى عَنْهُ in the sacred company of Sayyiduna Shaykh 'Abdul Qaadir Jeelani قُدِّسَ سِرُّهُ النُّوْرَانِى and Shaykh Baqa Bin Batu رَحْمَةُ اللهِ تَعَالٰى عَلَيْه, where I saw that Sayyiduna Imam Ahmad Bin Hanbal رَضِىَ اللهُ تَعَالٰى عَنْهُ came out from his blessed grave, hugged Shaykh 'Abdul Qaadir Jeelani قُدِّسَ سِرُّهُ النُّوْرَانِى, granted him attire of honour, and said, 'O 'Abdul Qaadir! All people will be dependent on you for the knowledge of Shari'ah (Islamic Law) and Tareeqah (Islamic Spirituality).'

Then I went with Shaykh 'Abdul Qaadir Jeelani قُدِّسَ سِرُّهُ النُّوْرَانِى to the blessed tomb of Sayyiduna Shaykh Ma'roof Karkhi

رَحْمَةُاللهِ تَعَالٰى عَلَيْه where Shaykh ‘Abdul Qaadir Jeelani قُدِّسَ سِرُّهُ النُّوْرَانِي said, ﴿اَلسَّلَامُ عَلَيْكَ يَا شَيْخُ مَعْرُوْفُ! عَبَرْنَاكَ بِدَرْجَتَيْن﴾ meaning, ‘O Shaykh Ma’roof! Peace be upon you. We have gone beyond you by two levels.’ Sayyiduna Shaykh Ma’roof Karkhi رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه then replied from the grave, ﴿وَعَلَيْكَ السَّلَامُ يَا سَيِّدَ اَهْلِ زَمَانِهٖ﴾ meaning, ‘And peace be upon you, O leader of the people of your times.’ *(Qalaaid-ul-Jawahir, pp. 39)*

May Allah عَزَّوَجَلَّ have mercy on them and forgive us without accountability for their sake!

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Dear Islamic brothers! From this we learn that, even after passing from this world, the pious saints are alive in their blessed tombs, as Imam Ahmad Bin Hanbal رَضِیَ اللهُ تَعَالٰی عَنْهُ came out from his enlightened grave to embrace Shaykh ‘Abdul Qaadir Jeelani رَحْمَةُ اللهِ تَعَالٰى عَلَيْه and similarly Sayyiduna Shaykh Ma’roof Karkhi رَحْمَةُ اللهِ تَعَالٰى عَلَيْه replied to his greeting from his radiant tomb in such a way that it was heard outside.

Jo Wali qabal thay ya ba’d huway ya haun gey
Sab adab rakhtay hayn dil mayn mayray Aqa tayra

All the friends of Allah who preceded you or will come after you
All have deep in their hearts true respect for you

(Hadaiq-e-Bakhshish)

10 Madani pearls regarding tombs of Awliya (saints)

The method of visiting holy tombs

1. Whenever visiting a holy shrine, approach from the feet and advance and stand in front of the face at a distance of at least four feet and present greeting in a medium voice in this way: ﴿اَلسَّلَامُ عَلَيْكَ يَا سَيِّدِىْ وَرَحْـمَةُ اللّٰهِ وَبَرَكَاتُهٗ﴾, then Durood-e-Ghausiyyah 3 times, Surah Al-Fatihah once, Ayat-tul-Kursi once, Surah Al-Ikhlas seven times, Durood-e-Ghausiyyah seven times, and if time permits, recite Surah Yaseen and Surah Al-Mulk as well, and then supplicate in the court of Allah عَزَّوَجَلَّ in the following way: 'O my Lord! Grant me the reward of this recitation according to your generosity, not according to my action, and send it as a gift from me to this accepted person.'

   Then supplicate for any permissible desire you may have, presenting the blessed soul of that saint in the court of Allah عَزَّوَجَلَّ as a Wasilah (intermediary). Then present your greetings again as above and return.

(Fatawa Razawiyyah, vol. 9, pp. 522)

Durood-e-Ghausiyyah

(Madani Treasure of Blessings, pp. 257)

Visiting the blessed tombs is a Sunnah

2. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would visit the blessed graves of the martyrs of the battle of Uhud and he صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم would supplicate for them. *(Musannaf 'Abdur Razzaq, vol. 3, pp. 381, Hadees 6745; Tafseer Durr-e-Mansur, vol. 4, pp. 640)*

Benefits are attained from the tombs of Awliya

3. The respected Fuqaha (Islamic Jurists رَحِمَهُمُ اللّٰهُ تَعَالٰی) have stated, 'It is permissible to visit the blessed tombs of the Awliya and the pious predecessors, and that they benefit the one who visits the tomb.' *(Durr-e-Mukhtar, vol. 3, pp. 178)*

Do not kiss the grave

4. Do not remain occupied in pointless conversation whilst travelling toward the tomb. *(Ibid)* Do not kiss the grave or put your hands on it, but rather stand some distance away from the grave. *(Fatawa Razawiyyah, vol. 9, pp. 522-526)*

Method of presenting greetings at the tombs of martyrs

5. When visiting the blessed tombs of martyrs, present greetings in the following way:

***Translation:** Peace be upon you in return for your patience, and what an excellent abode the Hereafter is!*

(Fatawa 'Aalamgiri, vol. 5, pp. 350)

Putting a Chadar (decorative cloth) over the tomb

6. It is permissible to place a decorative cloth over the blessed tombs of the Awliya and the pious, when the purpose of this is to build the honour of the pious saint amongst the public so that they can respect them and gain blessings from them. *(Durr-e-Mukhtar, vol. 9, pp. 599)*

Building a dome over a tomb

7. It is better not to concrete the grave. It is not permissible in Shari'ah to create a structure over the grave of a common Muslim as this is a waste of wealth. However, it is permissible to build structures or domes over the blessed tombs of the Awliya with good intentions.

It is stated on page 418 of volume 9 of *Fatawa Razawiyyah*: It is mentioned in the book *Kashf-ul-Ghita*, with reference to the book *Matalib-ul-Mu`mineen*, that the Salaf (the pious predecessors رَحِمَهُمُ اللّٰهُ تَعَالٰی) held it permissible to build structures over the tombs of famous scholars and saints so that people can visit and sit and rest in them. However, if they are made for mere adornment and beautification then it is Haraam.'

In early times, domes were built over the graves of the blessed Sahabah رَضِیَ اللّٰهُ تَعَالٰی عَنْهُم in Madina-tul-Munawwarah. It is clear that this construction would only have occurred due to this being classed as permissible, and there is also an elevated and lofty dome over the blessed resting place of the Revered and Renowned Prophet صَلَّى اللهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم.

Lighting lamps at tombs

8. If there is any benefit in lighting lamps such as there is a Masjid near the place of the grave, or the graves are located on a pathway, if anyone sits there, or if the tomb is of any friend of Allah or erudite scholar, then lamps can be lit there for the respect of their blessed souls which shines on the soil, in the same way the sun shines on the earth. The reason for this is so that people know that this is the tomb of a pious saint, so they can attain blessings from it and supplicate to Allah عَزَّوَجَلَّ so their supplications

can be accepted. This act is permissible and cannot be prohibited in principle, and actions are valued according to intentions. *(Fatawa Razawiyyah, vol. 9, pp. 490; Al-Hadiqa-tun-Nadiyyah, vol. 2, pp. 630)*

Tawaf (circumambulation) of the tomb

9. Performing Tawaf of a grave with the intention of paying respect is forbidden. *(Bahar-e-Shari'at, vol. 1, pp. 850)*

Prostrating to a grave

10. To prostrate to a grave out of respect is Haraam, and if done with the intention of worship, it is Kufr (unbelief).

(Fatawa Razawiyyah, vol. 22, pp. 423)

14. The young man who recited the Holy Quran in the grave

Abun Nadr Nayshapuri عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِى, who was a pious gravedigger, has narrated, 'Once I dug a grave but a path to the adjacent grave was formed erroneously from that. I saw a handsome young man who was clothed in fine clothing and fragrant with exquisite perfume sitting cross-legged reciting the Holy Quran. When he saw me, the young man said, 'Has the Day of Judgement come?' I replied saying, 'No', to which he then said, 'Put the soil which you moved back in its place', so I moved the soil back.' *(Sharh-us-Sudoor, pp. 192)*

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

Dear Islamic brothers! Almighty Allah عَزَّوَجَلَّ preserves the bodies of His Prophets عَلَيْهِمُ الصَّلٰوةُ وَالسَّلَام, pious saints رَحِمَهُمُ اللّٰهُ تَعَالٰی, and distinguished people even in the grave and bestows countless blessings and bounties upon them. These honourable individuals gain the pleasure of worshipping Allah عَزَّوَجَلَّ even in their blessed tombs. Allah عَزَّوَجَلَّ causes their blessed tombs to become beautifully fragrant, and sometimes makes this apparent to the common people for their encouragement.

15. A fragrant grave

Sayyiduna Imam Ibn Abid Dunya رَحْمَةُ اللّٰہِ تَعَالٰی عَلَیْه has narrated from Sayyiduna Mughirah Bin Habib رَحْمَةُ اللّٰہِ تَعَالٰی عَلَیْه that a fragrance would emanate from a particular grave. Someone dreamt the one buried in that grave and asked, 'What is this fragrance?' The reply was given, 'This is the fragrance of reciting the Holy Quran and fasting.'

(Kitab-ul-Tahajjud wa-Qayam-ul-Layl, vol. 1, pp. 305, Hadees 287)

Dear Islamic brothers! From this we learn that there are unlimited blessings in recitation of the Holy Quran, fasting, and other acts of worship, and that Allah عَزَّوَجَلَّ causes the graves of

His obedient and pious servants to become fragrant from His infinite mercy.

16. A corpse with a deformed eye

A pious saint رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه has said, 'One of my neighbours used to utter heretical statements. After his death, I saw him in a dream and I saw that he had a deformed eye. I asked him, 'What happened?' He replied, 'I used to abuse the blessed Sahabah, and now Allah عَزَّوَجَلَّ has made me abused!' Having said, he covered his defective eye with his hand.' *(Sharh-us-Sudoor, pp. 280)*

Every blessed companion is definitively destined for Paradise

Dear Islamic brothers! From this narration we learn that it is extremely dangerous to pick faults in the blessed companions رَضِیَ اللّٰهُ تَعَالٰی عَنْهُم. Leave aside saying such with the tongue; one should not even think bad regarding these blessed personalities in the heart. On page 252 of the 1250-page book published by Dawat-e-Islami's publishing department, Maktaba-tul-Madinah, entitled '*Bahar-e-Shari'at*', Mufti Muhammad Amjad 'Ali A'zami عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِی has stated, 'All the blessed companions رَضِیَ اللّٰهُ تَعَالٰی عَنْهُم are people of goodness and piety, and they are completely just. It is Fard (compulsory) to speak good of them whenever they are mentioned.'

He رَحْمَةُ اللهِ تَعَالٰى عَلَيْه has further stated on page 254, 'All the blessed companions رَضِىَ اللّٰهُ تَعَالٰى عَنْهُم, the highest in status and the lowest (and there is none low in status amongst them), are destined for Paradise. Let alone entering the hellfire, they will not even hear the sound of the hellfire, and they will remain according to their own wishes and desires forever. The immense calamity of the Day of Judgement will not cause them any grief and on that Day the angels will welcome them, saying that this is Day that you were promised for. This subject is mentioned in the Holy Quran. The devotee of the blessed companions and the blessed household of the Holy Prophet, A'la Hadrat رَحْمَةُ اللهِ تَعَالٰى عَلَيْه has stated:

Ahl-e-Sunnat ka hay bayra paar Ashab-e-Hudoor
Najm hayn aur nao hay, 'itrat Rasulullah ki

The Ahl-e-Sunnat will attain their destination
With the companions as stars, and the blessed household as the means of transportation

17. Imprisoned in a mysterious well

Shayban Bin Hasan has stated: My father and 'Abdul Waahid Bin Zayd, went to participate in Jihad (battle). On their way, they saw a mysterious well from which they could hear noises.

They peeped inside and saw a person who was sitting on a chair and water was flowing underneath him. They asked him, 'Are you a human or jinn', to which he replied, 'Human'. They then asked, 'Where are you from?' He replied, saying, 'Antakiyah.' He then said, 'My story is that I have passed away, and now I have been imprisoned in this well due to some unpaid debts. Although some people of Antakiyah speak well of me, nobody has paid off my debts.'

Then, they both went to Antakiyah and, after collecting the necessary information, they paid off the debt of the man imprisoned in the mysterious well and then returned to that place. Now, neither was that man there nor the well itself! When they slept at the place where the well used to be, they saw a dream in which that individual came to them and said, ﴿جَزَاكُمَا اللّٰهُ عَنِّیْ خَیْرًا﴾ i.e. *May Allah* عَزَّوَجَلَّ *give you both an abundant return from me*. After my debts were paid off, Allah عَزَّوَجَلَّ has placed me in Paradise. *(Sharh-us-Sudoor, pp. 267)*

Even a martyr owing debts will not enter Heaven until…

Dear Islamic brothers! From this we learn that debt is indeed a heavy burden to bear. Those who delay in paying off their debts should take heed from this narration, and instead of refusing their creditor, they themselves should go to him to repay the debt and express their gratitude to them. It is possible that, in delaying the repayment until tomorrow, death might arrive and send you to your grave.

The Revered and Renowned Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'I swear by the One in Whose sole control my soul is! If a person is killed in the path of Allah عَزَّوَجَلَّ and then given life again, and he is then killed in the path of Allah عَزَّوَجَلَّ and then given life again, and he has the burden of debt over his head, he will not enter Paradise until his debt is paid.'

(Musnad Imam Ahmad, vol. 8, pp. 348, Hadees 22556)

If a Muslim passes away in the state that he is in debt then those close to him should immediately pay back his debt, so that there can be ease in the grave for the deceased. The Prophet of Rahmah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'Without doubt, your companion has been stopped at the portal of Paradise because of his debts. If you want you can pay all his debt, and if you want you can relinquish him (i.e. the deceased borrower) to the torment.' *(Al-Mustadrak, vol. 2, pp. 322, Hadees 2260-61)*

Making an announcement before Salat-ul-Janazah (funeral prayer)

Dear Islamic brothers! It would be excellent if the Imam or any Islamic brother would make the following announcement before the Salat-ul-Janazah: 'Relatives and friends of the deceased, kindly pay close attention. If the deceased ever hurt your feelings or

violated your rights then please forgive him. اِنْ شَآءَاللّٰه عَزَّوَجَلَّ, the deceased will be benefited and you will also be rewarded. If the deceased owed you any money and you forgive him, اِنْ شَآءَاللّٰه عَزَّوَجَلَّ you will also be forgiven.' After this the Imam should mention the intention and the method of Salat-ul-Janazah.

18. The eyes opened in the grave

Sayyiduna Abu 'Ali عَلَيْهِ رَحْمَةُ اللّٰهِ الْوَلِى has stated: I placed the body of a pious bondman of Allah into the grave, and when I untied the shroud and placed his head on the earth so that Allah عَزَّوَجَلَّ would have mercy on his sad state, the pious man opened his eyes and said to me, 'O Abu 'Ali, you are humiliating me in front of the One (Allah عَزَّوَجَلَّ) Who bestows special grace upon me!' I then said, 'O my master! Is there life after death?' He replied, ﴿بَلْ اَنَا حَىٌّ وَّكُلُّ مُحِبِّ اللّٰهِ حَىٌّ لَاَنْصُرَنَّكَ بِجَاهِى غَدًا﴾ i.e. I am alive, and every individual who is beloved to Allah is alive. By virtue of the power and honour that I will be granted certainly on the Day of Judgement, I will help you.' *(Fatawa Razawiyyah, vol. 9, pp. 433)*

The friends of Allah are alive even after death

Dear Islamic brothers! From this we learn that the blessed martyrs and the friends of Allah are alive in their graves and they are aware of everything. A'la Hadrat رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْه has stated:

'Allamah 'Ali Qaari عَلَيْهِ رَحْمَةُ اللّٰهِ الْبَارِى has written in the commentary of *Mishkat*, 'In principle there is no difference in the two states (i.e. life and death) of the friends of Allah. For this reason it is said that they do not die, but they merely move from one abode to another.' *(Fatawa Razawiyyah, vol. 9, pp. 433; Mirqat-ul-Mafatih, vol. 3, pp. 459, Hadees 1366)*

19. When the hoof of a buffalo wedged in the ground...

To cut the dry grass from the graveyard and to take it is permissible, but it is not permissible in Shari'ah to let animals walk or graze on the graves. A'la Hadrat, Imam-e-Ahl-e-Sunnat, Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated, 'This Faqeer (referring humbly to himself) heard from his fellow disciple Sayyidi Abul Husayn Noori مُدَّ ظِلُّهُ الْعَالِى that there was a place called Ganj-e-Shahidan (the land over a collective grave in which many martyrs are buried) in a jungle near Mareharah Mutahharah (India). A man was passing through it whilst walking over the collective grave along with his buffalo. There was some soft area in the ground and suddenly the hoof of the buffalo wedged in the ground and it was discovered that there was a grave there. A sound then came from the grave, 'O man! You have caused me trouble, as the foot of your buffalo has stepped on my chest.' *(Fatawa Razawiyyah, vol. 9, pp. 453)*

Dear Islamic brothers! From this we learn that the martyrs are alive and their bodies remain intact in the grave.

20. Warning to one who sits on a grave

'Umarah Bin Hazm رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has stated: The Beloved and Blessed Prophet صَلَّی اللّٰہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم saw me sitting on a grave and said, 'O one on the grave! Come down from the grave. Neither trouble the buried one nor get troubled by him.'

(Fatawa Razawiyyah, vol. 9, pp. 434)

From this Madani narration, those who go with the funeral procession to the graveyard and sit on the graves carelessly during the burial should take heed.

21. Heard a sound upon stepping on the grave

Sayyiduna Qaasim Bin Mukhaymar رَحْمَۃُ اللّٰہِ تَعَالٰی عَلَیْہ has stated: A man once put his foot on a grave, upon which a voice came from within saying, ﴿اِلَیْكَ عَنِّیْ وَلَا تُؤْذِنِیْ﴾ i.e. Move away and do not trouble me! *(Ibid, pp. 452; Sharh-us-Sudoor, pp. 301)*

22. The buried one talked to the person who slept on the grave

Sayyiduna Abu Qilabah رَضِیَ اللّٰہُ تَعَالٰی عَنْہُ has stated: I would travel from Syria to Basra (Iraq), and one day I went down into a trench, performed Wudu and prayed two Rak'aat of Nafl Salah. Then I rested my head against a grave and went to sleep. When I woke up, I suddenly heard the one buried in that grave complaining and saying, ﴿لَقَدْ اٰذَيْتَنِيْ مَنْذُ اللَّيْلَةِ﴾ i.e. You have troubled me all the night. We know and you do not know, but we have no power over deeds. The two Rak'at of Nafl Salah that you offered is better than the world and everything in it. Then he further stated, 'May Allah عَزَّوَجَلَّ reward the living of the world on our behalf because when they send Sawab to us, it enters upon us in the form of mountains of light.'

(Fatawa Razawiyyah, pp. 452; Sharh-us-Sudoor, pp. 305)

23. Get up! You have troubled me!

Sayyiduna Ibn-e-Meena Taabi'i عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِى has narrated, 'Once, I went to the graveyard, I performed two Rak'aat and then I lied on top of a grave. I swear by Allah عَزَّوَجَلَّ! I was fully awake when I heard the buried one saying, ﴿قُمْ فَقَدْ اٰذَيْتَنِيْ﴾ i.e. Get up! You have troubled me!' *(Dalaail-un-Nubuwwah, vol. 7, pp. 40)*

Stepping on graves is Haraam

Dear Islamic brothers! From narrations 21, 22, and 23 we learn that stepping or sleeping on grave troubles the buried ones. It is Haraam and an act leading to the hellfire to trouble any Muslim without any legitimate Shar'i reason. Therefore, do not step foot on the grave of any Muslim, do not trample on it, do not sit on it, and do not lean on it, because this has been prohibited by the Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Here are two sayings of the Prophet of Rahmah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم:

1. I prefer to walk on embers of fire, or on the edge of a sword or for my feet to be sewed to my sandals than to walk on the grave of any Muslim.

   (Sunan Ibn Majah, vol. 2, pp. 250, Hadees 1568)

2. It is better for a person to sit on embers of fire to the extent that it burns his clothes reaching his skin than to sit onto a grave. *(Sahih Muslim, pp. 483, Hadees 971)*

It is Haraam to walk on path made by demolishing the graves

Use the common path of the graveyard and do not walk on a newly-created path. It is stated in the book *Rad-dul-Muhtar*: It is Haraam to walk on the newly-created path that is made by demolishing the graves. *(Rad-dul-Muhtar, vol. 1, pp. 612)*

In fact, even when there is doubt regarding that new path, it is impermissible and a sin to walk on it. *(Durr-e-Mukhtar, vol. 3, pp. 183)*

It is Haraam to walk on the floor surrounding tombs that has been made from demolishing graves

It has been observed at many tombs that to facilitate visitors, new pavements and floors are made by destroying the graves of Muslims. It is Haraam to lie upon, to walk on, to stand on, and even to perform Zikr or recite the Quran on such floors. Fatihah should just be recited from a distance.

Causing filth near a grave

Building a house on a grave, sitting or sleeping on a grave, urinating or defecating on a grave are acts that are severely Makruh and are close to Haraam. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has stated, 'A deceased feels trouble in the grave by those things which can trouble him in the home.'

(Al-Firdaus bima Saur-ul-Khattab, vol. 1, pp. 120, Hadees 749)

If one has to step on a grave in order to bury the deceased then...?

When going to dig the grave or bury the deceased, if there are graves in the way, then in this case of necessity permission will be given to step on the graves. However, even then try to refrain

from this as much as possible and do this barefoot, whilst making supplications of forgiveness for the deceased of those graves.

(Fatawa Razawiyyah, vol. 9, pp. 447)

In such a situation, only those people who are to partake in the burial should go and not even one extra person should go. For example, if it is known that three people are sufficient then fourth one should not go. If those three people had to stand on a grave out of necessity, then they should return immediately after the burial and not stay there for Azan, Fatihah, etc. Where there is sure that no grave is being stood upon, Azan and Fatihah can be recited.

Putting sweets down for the ants in the graveyard

The following question and its answer is mentioned on page 329-348 of the 561-page book, published by Dawat-e-Islami's publishing department, Maktaba-tul-Madinah, entitled *Malfuzaat-e-A'la Hadrat*:

Question: What is the ruling on taking sweets or sugar into the graveyard with the dead body to feed the ants?

Answer: In the same way that the respected scholars have prohibited the taking of bread to the graveyard, the same applies for sweets. To put down flour, sweets, or sugar with the intention that because of this the ants will not harm the dead body is utter ignorance. Even without this intention, it is better

to distribute it amongst the pious poor people rather that giving it to the ants.' He رَحْمَةُ اللهِ تَعَالٰی عَلَیْه then said further, 'Give charity as much as you wish at your home; it has been observed many times that during distribution of charity at the graveyard, children and women make noise and trample over the graves of Muslims.'

Sprinkling water on the graves

On Shab-e-Bara`at or any other occasion of visiting, some people carry out the custom of sprinkling water over the grave of their loved one uselessly; this is wastage and is impermissible without any valid purpose and intention. If someone thinks this will result in coolness in the grave of the deceased then along with wastage, this is indicating utter ignorance. There is no harm in sprinkling water just after burial, and this is in fact better. Similarly, if there are any plants on the grave and water is given for this reason then there is no harm in this. However, it must be remembered that if graves have to be walked over in order to give water then anyone who does so will be sinful, and in such a situation, do not pay to someone to do this for you.

What is the ruling for building a house in an old graveyard?

Graveyards are Waqf, and building a house for personal residence is an inappropriate use of public trusts and to make personal use of it is Haraam. Then if there are graves within that plot of

land, even if their signs have completely vanished, it would be an assemblage of many Haraam acts, namely stepping on the (indiscernible) graves, walking on them, sitting on them, urinating and defecating on them; all of which are Haraam. In this there lies different sort of troubles for these Muslims, and what sort of Muslims? The dead cannot complain and can't take revenge in the world.

Causing trouble to Muslims without any Shar'i requirement is like causing trouble to Allah عَزَّوَجَلَّ and His Beloved and Blessed Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and the one who causes trouble to Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is worthy of the hellfire. Similarly, if someone built a house near the graveyard, it is strictly Haraam to direct the dirty water of the drain towards the graves, and someone who does not stop this, despite having the power to do so, will also be committing Haraam. Furthermore, someone who allows this due to greed for rent is as if he is making a cheap deal to buy a place in hellfire. These things can only be done by such an individual who has no value for Islam, no respect for Muslims, no fear of Allah عَزَّوَجَلَّ, and no concern of death. ﴿وَالْعِيَاذُ بِاللّٰهِ تَعَالٰى﴾

(Fatawa Razawiyyah, vol. 9, pp. 409)

If bones are seen in an old grave...?

If a grave opens due to rainfall or any other reason and the bones of the deceased are seen then it is necessary to seal the

grave with soil. In regards to this, here is a question and its answer from *Fatawa Razawiyyah*:

Question: What ruling do the scholars of Islam mention regarding the situation in which an old grave opens, i.e. its soil comes apart and the bones of the deceased become visible? In this situation is it permissible or impermissible to seal the grave with soil?

Answer: In this situation, not only is it permissible to seal the grave with soil, but it is Wajib (compulsory), as it is necessary to cover up a Muslim. *(Fatawa Razawiyyah, vol. 9, pp. 403)*

The ruling on opening a grave on the basis of dream

Sometimes the deceased comes in dream and says, 'I am alive! Take me out!', or he says, 'Water has filled my grave, I am in trouble here, transfer my body elsewhere' etc. Even if such dreams are seen repeatedly, it is not permissible to open a grave on the basis of dreams. In any case, if someone opened a grave based on dream without requirement of Shari'ah and the body of the deceased emerged unaffected with its shroud, with fragrance being emitted, and other good signs, even then the one who opens a grave without Shar'i requirement will be sinful. In this regard, consider the following question and its answer from *Fatawa Razawiyyah*:

Question: There was a woman who, after the complete duration of pregnancy, died during pregnancy. She was buried according to normal customs, but then a pious person saw in dream that she gave birth to a living child. Now, trusting in the dream of that person, is it permissible to dig up the grave to take the child and the woman out?

Answer: It is not permissible; unless there is some clear evidence. The secret is intact. Dreams are of various types; it is mentioned in *Sirajiyah* as well as in *Hindiyah*: Seven months of pregnancy of a woman had passed and the child was moving in the womb. She died and was buried. Then someone saw in dream that she was saying, 'I have given birth to a child'; in this situation the grave will not be dug up.' ﴿وَاللّٰهُ تَعَالٰی اَعۡلَمُ﴾ i.e. Allah عَزَّوَجَلَّ knows best. *(Fatawa Razawiyyah, vol. 9, pp. 405-406)*

Consider the following extremely important question and answer regarding opening of graves from pages 501–503 of the book *Malfuzaat-e-A'la Hadrat*:

Question: A grave is not concreted and water fills the grave whenever it rains. Is it permissible to permanently seal the ingress of water?

Answer: There is no harm in sealing the grave; however it must not be opened. When the deceased is buried and soil is put over it, it is entrusted to Allah عَزَّوَجَلَّ, and it is not permissible to open it. This is because the deceased is not in any other than

two states in the grave; either suffering punishment, or enjoying bounties. If suffering punishment, then the one who sees him will be distressed by this and he can do nothing for him, and if the deceased is enjoying bounties then he [the deceased] will be distressed.

Children playing on the graves

The compiler of the book *Malfuzaat-e-A'la Hadrat*, the son of A'la Hadrat Tajdar-e-Ahl-e-Sunnat, Mufti-e-A'zam Hind 'Allamah Mustafa Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰن has written in the marginalia of the answer of A'la Hadrat رَحْمَةُ اللهِ تَعَالٰى عَلَيْه: This Faqeer (referring humbly to himself) says that if, مَعَاذَ اللّٰه عَزَّوَجَلَّ, the condition is the first (i.e. of suffering torment) then the distress would be even greater, and distressing a Muslim for no reason is Haraam, especially troubling the deceased one. Furthermore, it is proven from Hadees, 'The deceased is troubled even by someone leaning on the grave.' So, مَعَاذَ اللّٰه عَزَّوَجَلَّ when it comes to using a pickaxe on the grave and digging it up without any necessity, merely for one's will, then how distressing the deceased would this be!

Alas! How sorrowful state is that of the Muslim graveyards nowadays! People sit on the graves and smoke hookah, they do immoral acts, they hold pointless conversations, and they swear and laugh. This is not just done by the people of other religions; Muslims themselves indulge in these appalling acts.

Children play around on the graves, and even donkeys and goats defecate on them, ﴿وَلَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللّٰه﴾. O Muslims! Open your eyes for the sake of Allah عَزَّوَجَلَّ! You too will have to leave this world one day. Even if you do not take measures for the deceased, at least do what is better for yourself.

24. A person who opened a grave turned blind

There are horrific consequences of opening a grave without Shar'i requirement. In this regard, it is written on page 502 of the book *Malfuzaat-e-A'la Hadrat*: Once 'Allamah Taash Kubra Zaadah رَحْمَةُ اللهِ تَعَالٰی عَلَيْه read a Hadees that stated, 'The soil of the grave does not eat the bodies of the scholars.' Satan whispered into his heart, 'My teacher was a very great scholar. Open his grave and take a look to see what state he is in!' That whisper took over him in such a way that one night he went to the graveyard and opened the grave. He saw that even the shroud had not been affected. After he had seen that, a sound came from the grave, 'You have seen! May Allah عَزَّوَجَلَّ make you blind!' At that very moment both of his eyes became blind.

25. The person who opened a grave was buried alive

Similarly, here is another account of the painful result of an individual who unlawfully opened a grave. A'la Hadrat رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has stated: Once a woman died and was buried. Her husband loved her a lot and that love forced him to consider opening

her grave to see what condition she was in. He expressed that intention to a scholar who forbade him from doing so. However, he did not pay heed to that and took him to the graveyard with him. The scholar tried his best to forbid him, but he went on to open the grave whilst the scholar remained sitting on the edge of the grave.

The man went down into the grave and saw that both her feet were tied to her ponytail. He put his full effort in to untie it but he was unable to do so, after all, 'Who can undo the knot tied by Allah عَزَّوَجَلَّ'. The scholar forbade him again but he did not accept. He applied his strength for a second time, the scholar forbade him again explaining that the best thing to do would be to leave her like that. He said, 'Let me apply my strength one final time. After that, we will see what happens.' He was just applying his strength when eventually the ground rifted and that living man and that dead woman both went into the ground.' ﴿وَالْعِيَاذُ بِاللّٰهِ تَعَالٰی﴾

The ruling on temporary burial

When people die whilst away from their home town, sometimes they are then buried temporarily. Then when there is an appropriate opportunity they are taken out and transferred to their home town to be buried there; to do this is impermissible.

In an answer to a question relating to this A'la Hadrat رَحۡمَةُ اللهِ تَعَالٰی عَلَیۡه has stated, 'This is Haraam; it is not permissible to open the grave after burial.' *(Fatawa Razawiyyah, vol. 9, pp. 406)*

Burial without permission in someone's plot

If anyone buries a person in a plot of land or a field without the permission of the owner, then the owner has the authority and choice to have the body disinterred, to level the ground, to build on that land, to farm that land, and to do as he wishes. In this regard, the respected scholars of Fiqh (Islamic jurisprudence) have stated, 'The deceased should not be disinterred after burial, except for fulfilling the right of someone. For example, if it was on land that had been seized then the owner will have the authority to disinter the body or level the grave to the ground.' *(Fath-ul-Baari, vol. 3, pp. 170)*

In reply to a question regarding this, after quoting a Juziyyah (i.e. clause), A'la Hadrat رَحۡمَةُ اللّٰهِ تَعَالٰی عَلَیۡه has stated, calling the land owner towards righteousness, 'This is the truthful ruling of the scholars of Fiqh (i.e. there is permission in Shari'ah for doing so), however a Muslim should be gentle at heart, and merciful towards other Muslims, especially the deceased. Allah عَزَّوَجَلَّ has said:

And kind-hearted amongst themselves. رُحَمَآءُ بَيۡنَهُمۡ

[Kanz-ul-Iman (Translation of Quran)] (Part 26, Surah Al-Fath, verse 29)

If he will pardon this (and allow the unlawfully buried dead body to remain buried in his land) then Allah عَزَّوَجَلَّ will also pardon his (the landowner's) sins:

Do you not like that Allah may forgive you?

[Kanz-ul-Iman (Translation of Quran)] (Part 18, Surah An-Noor, verse 22)

If he does a favour to his deceased brother then Allah عَزَّوَجَلَّ will bestow His favours upon him: ﴿كَمَا تَدِيْنُ تُدَانُ﴾ i.e. *as you will do, the same will be done with you*. If he refrains from unveiling the secret of his deceased brother a secret of a Muslim then Allah عَزَّوَجَلَّ will also conceal his faults: ﴿مَنْ سَتَرَ سَتَرَهُ اللّٰهُ﴾ (i.e. *whoever screens someone, Allah* عَزَّوَجَلَّ *screens him*). If he respects the grave of his deceased brother then Allah عَزَّوَجَلَّ will bless him with respect in his life and his death: ﴿اَللّٰهُ فِيْ عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِيْ عَوْنِ اَخِيْهِ﴾ (i.e. *Allah* عَزَّوَجَلَّ *helps a person as long he helps his brother*). ﴿وَاللّٰهُ تَعَالٰى اَعْلَمُ﴾ *(Fatawa Razawiyyah, vol. 9, pp. 379-380)*

What should be done if any money got buried with the deceased?

If someone's money or any similar valuable got buried with the deceased then it is permissible to open the grave to take it out. In this regard, the scholars of Fiqh have said, 'If one of the heirs of a woman buried her along with her jewellery in the absence of the other heirs, then those other heirs are permitted to open the grave. If someone's money fell into the grave and he remembered after backfilling the grave then it is permissible to open the grave and take it out, even if it values one dirham.'

(Fatawa 'Aalamgiri, vol. 1, pp. 167)

14 Madani pearls of visiting graves

1. Visiting the graves of the Muslims is a Sunnah of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and visiting the blessed tombs of the Awliya and the martyrs is even virtuous. Sending them Sawab is a Sawab-bearing act.

(Fatawa Razawiyyah, vol. 9, pp. 532)

Method of presenting salutations in the graveyard

2. Stand beside the grave in such a way that your back is towards the Qiblah and your face is towards the head of the grave. Then, present salutations as mentioned in the Hadees in the book *Tirmizi*:

اَلسَّلَامُ عَلَيْكُمْ يَا اَهْلَ الْقُبُوْرِ
يَغْفِرُ اللّٰهُ لَنَا وَلَكُمْ اَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْاَثَر

Translation: *Salam be to you, O people of the grave! May Allah forgive us and forgive you. You have come here before us and we are to follow you.*

(Sunan-ut-Tirmizi, vol. 2, pp. 329, Hadees 1055)

An invocation to gain supplications of forgiveness from trillions of deceased people

3. Whoever enters the graveyard and recites this supplication:

اَللّٰهُمَّ رَبَّ الْاَجْسَادِ الْبَالِيَةِ وَالْعِظَامِ النَّخِرَةِ الَّتِيْ خَرَجَتْ مِنَ الدُّنْيَا وَهِيَ بِكَ مُؤْمِنَةٌ اَدْخِلْ عَلَيْهَا رَوْحًا مِّنْ عِنْدِكَ وَسَلَامًا مِّنِّيْ

Translation: *O Allah (عَزَّوَجَلَّ)! O Lord of the bodies that have deteriorated and the bones that have decayed! Bestow your mercy upon those who departed from this world in the state of faith and give my Salam to them.*

Then all the believers who have passed away from Sayyiduna Aadam عَلٰى نَبِيِّنَا وَعَلَيْهِ الصَّلٰوةُ وَالسَّلَام until the time of that supplication will all supplicate for the forgiveness of the one who recited the supplication. *(Sharh-us-Sudoor, pp. 226)*

4. If you want to sit beside the grave pay consideration to the status of the buried one and sit respectfully.

(Durr-e-Mukhtar, vol. 3, p. 179)

The preferred timings for visiting the graveyard

5. The best four days to visit the graveyard are: Monday, Thursday, Friday and Saturday.

(Fatawa 'Aalamgiri, vol. 5, pp. 350)

6. Visiting the graveyard on Friday morning after Salat-ul Fajr is preferred. *(Fatawa Razawiyyah, vol. 9, pp. 523)*

7. Do not visit the graveyard alone at night.

(Fatawa Razawiyyah, vol. 9, pp. 523)

8. It is better to visit the graveyard in holy nights, especially Shab-e-Bara`at (i.e. the night of deliverance).

(Fatawa 'Aalamgiri, vol. 5, pp. 350)

9. In the same way, it is also better to visit the graveyard on holy days such as the Eidayn (Eid-ul-Fitr and Eid-ul-Adha), the tenth of Muharram and the first ten days of Zul-Hijjah. *(Ibid)*

Lighting incense sticks (Agarbatti) on the grave

10. Do not light incense sticks onto the grave as this is disrespectful and inauspicious. If someone intends pleasant fragrant for the visitors then he should light these at unoccupied piece of land away from the grave, as spreading pleasant fragrance is a preferable act.

(Fatawa Razawiyyah, vol. 9, pp. 482)

Placing candle on the grave

11. Do not place lantern or a lit candle on the grave. If you do not have a charged torch, a mobile phone with a torch, and if there is not even any government street lighting or if that is off, and you require light to walk on the path or to recite the Holy Quran in the darkness of the night then you can put a candle or a lamp on empty land at one side of the grave, under the condition that the empty place is not one where there was previously a grave that has now been wiped out.

12. A'la Hadrat رَحْمَةُ اللهِ تَعَالٰی عَلَيْه has quoted: It is narrated in the book *Sahih Muslim* that at the time of his death Sayyiduna 'Amr Bin 'Aas رَضِیَ اللهُ تَعَالٰی عَنْهُ instructed his son, 'When I die neither should any lamenting woman accompany my corpse nor should any fire.' *(Sahih Muslim, pp. 75, Hadees 192; Fatawa Razawiyyah, vol. 9, pp. 482)*

Regarding the grave about which it is not known whether it belongs to a Muslim or a non-Muslim

13. When the status of a grave is not known as to whether it belongs to a Muslim or a non-Muslim, it is categorically impermissible to visit it or recite Fatihah there. It is Sunnah to visit the grave of a Muslim and Mustahab (recommended) to recite Fatihah there, and it is Haraam to visit the grave of a Kafir and Kufr to do Isal-e-Sawab to him.

(Fatawa Razawiyyah, vol. 9, pp. 533)

14. There is no harm in keeping shroud ready for oneself, but it is meaningless to dig a grave and keep it ready in advance because one do not know where he will die.

(Fath-ul-Bari, vol. 3, pp. 183)

Give this booklet to someone else after having read it

Reap rewards by distributing Maktaba-tul-Madinah's published booklets and Madani pearls-containing pamphlets on the occasions of wedding, funeral, Ijtima'aat, 'Urs, procession of Milad etc. Make a habit to keep some booklets in your shop to gift them to your customers with the intention of reaping rewards. Send at least one Sunnah-Inspiring booklet or Madani pearls-containing pamphlet to each home in your neighbourhood with the help of children or paperboys, stepping up efforts for conveying the call towards righteousness and gaining great reward.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Blossoming of Sunnah

By the grace of Allah عَزَّوَجَلَّ, Sunnahs are abundantly learnt and taught in the Madani environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah. It is a Madani request that you spend the whole night in the weekly Sunnah-Inspiring Ijtima', taking place after Salat-ul-Maghrib every Thursday in your city, for the pleasure of Allah عَزَّوَجَلَّ with good intentions. With the intention of gaining reward, make it a part of your routine to travel in Sunnah-Inspiring Madani Qafilahs with the devotees of Rasul, to fill out the Madani In'amat booklet every day practicing Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality within the first ten days of every Islamic month. Through the blessings of this, you will develop a mindset and a yearning to adopt Sunnahs, to have hatred for sins and to protect your faith, اِنْ شَآءَ اللّٰه عَزَّوَجَلَّ.

Every Islamic brother should develop the Madani mindset that **'I must strive to reform myself and people of the entire world, اِنْ شَآءَ اللّٰه عَزَّوَجَلَّ.'**

In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world we must travel with Madani Qafilahs, اِنْ شَآءَ اللّٰه عَزَّوَجَلَّ.

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